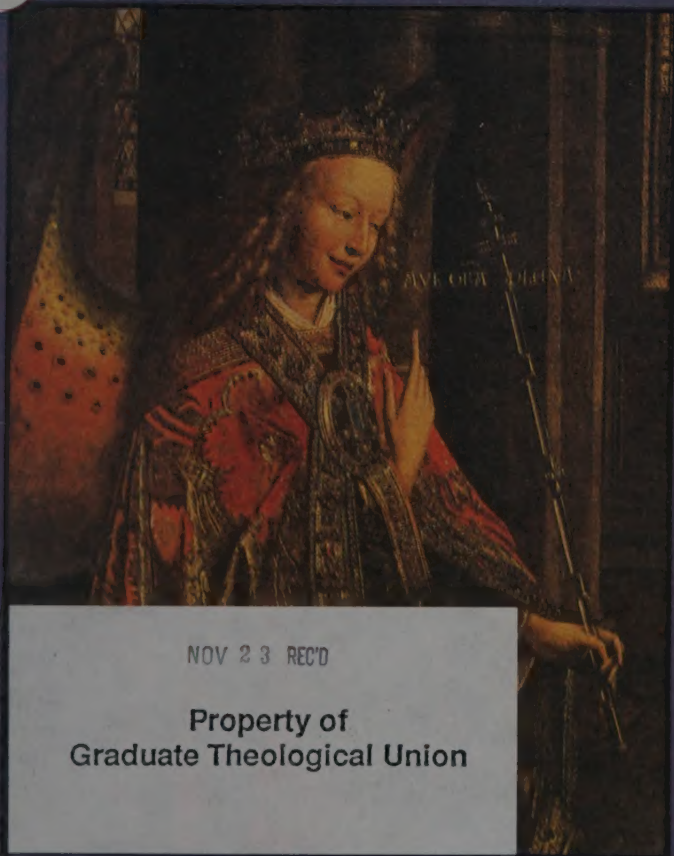


The Anglican Digest

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in the Anglican Communion*



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reflecting the ministry of the faithful
throughout the Anglican Communion.*

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FROM THE EDITOR

Dear TAD Family,

Your response to our 35th Anniversary Issue was very heartening indeed. We are grateful for all who wrote encouraging our ministry and offering best wishes and prayers for our future work.

We who work at the St. Louis office are thankful for your concern during the flood of the past summer. We heard from readers around the world and received donations which have been sent to Bishop Rockwell of the Diocese of Missouri for his work among the flood victims. These included a very generous offering sponsored by a young people's group in the Anglican Church of Canada.

The covers of this issue reflect the theme of Advent, Christmas, and Epiphany, with a detail from a fifteenth century Annunciation by Van Eyck and a photographic meditation on Isaiah XI.

With Divine Permission and human endeavor, the next issue of *The Anglican Digest* will reach you by Quinquagesima.

C. Frederick Barbee

"THE SPIRIT OF ST. LOUIS ON THE ROAD"

The "Shaping Our Future" symposium in St. Louis, Missouri last August has been called by many "a landmark event" in the life of the Episcopal Church. Now the core group which planned and executed the symposium is taking "The Spirit of St. Louis" on the road. In the coming months there will be workshops in all the major cities of the United States designed to multiply the positive experience that was shared in St. Louis. The Rev. Jon C. Shuler, Ph.D., the Executive Director of Shaping Our Future, and rector of the Church of the Ascension in Knoxville, Tennessee, will be leading this continuing national movement.

The Goals are two-fold:

1. To see the Great Commission (St. Matthew 28:18-20) adopted as the mission of the Episcopal Church.
2. To work for the reform of all structures to accomplish that mission.

The following cities are already hosting workshops, and more will be announced soon.

Atlanta
Boston
Colorado Springs
Houston
Los Angeles
New York
Portland-Seattle
St. Louis
Washington, D.C.

For information on these meetings and for parishes and dioceses interested in hosting such an event, call *Shaping Our Future* at (615) 588-8798.

"SHAPING OUR FUTURE" KINDLES FIRES OF HOPE

BILLED BY ITS critics as a protest meeting and a gathering of dissidents, the Shaping Our Future Symposium held August 12-15 in St. Louis proved to be quite otherwise; in fact, the largest gathering of adult Episcopalians outside General Convention proved to be "the beginning of a turnaround" for the Episcopal Church. Episcopalians can get together outside the official system in a manner that has constructive possibilities for the whole Church.

Called by the Diocese of East Tennessee, the Symposium was promoted as a "safe environment in which many voices from throughout the Church could be heard." Despite predictions of nay-sayers and the initial skepticism of many in attendance, the Symposium fulfilled its promise and rekindled fires of hope in the future of the Episcopal Church. "This Symposium has been good news to the warring parties wherever they are in the debate," said the Rev. Jon Shuler, Executive Director of the Symposium, "because it has said, 'You don't get thrown out if you disagree.'"

More than 1,000 participants representing 98 dioceses gathered for the four-day event and generated dialogue from the far right, the far left and everywhere in between. Bishop John Howe (Central Florida) commented, "This was a very serious meeting of people with extremely divergent viewpoints as to what might be best for our future, but people whose commitment and love for the Church will take second place to no one's."

That diversity flourished in such productive ways is certainly a tribute to the skillful orchestration of more than ninety meeting sessions amid eight powerful worship services. Whereas the average conference-goer might have balked at a seemingly grueling schedule, Shaping Our Future participants filled the halls of Cervantes Convention Center from sunrise to sunset, including 7:30 a.m. liturgies and meetings that lasted until 10:30 at night.

The Rev. Richard Elwood of St. Mark's Church of Beaumont, Texas, remarked, "The Symposium was the best meeting/conference/seminar I have attended in the 26 years I have been out of seminary." The Rev. Sara Chandler of St. Margaret's Church, Woodbridge, Virginia, added,

"... this was the most beautifully organized program that I have ever been a part of."



Plenaries established strong currents

In the opening plenary session, the Rev. Loren Mead, founder and president of the Alban Institute, established the first major undercurrent as he referred to "the storm" in which the Episcopal Church finds itself. "The issue of church structures is related to something God is doing throughout this world. Structural issues are interfering with life, and God is calling us to new life," he said. "We're in a boat that's rocking. And part of our storm is that the sense of mission has changed." Mead continued, drawing upon the story of Christ walking on the water. He urged participants to likewise "walk on the water" by building structures around a mission that "is on the doorstep of the parish."

Clarification of the Church's mission was another overriding theme of the conference. The Rev. Canon Nan Peete, Atlanta, in her plenary entitled "New Wine for New Wineskins," proposed, "The question isn't what should be the structure, but what is the mission of the Church in the future? Structure will follow mission [like] form follows function."

George Barna, author and market researcher speaking on "The User Friendly Church," posed the question, "What is the unique calling, the special vision, of this Church?" He then challenged the Church to focus its ministry on people, not programs. "One of the great cholesterols blocking the arteries of the Church is programs. They don't allow ministry—they prevent it from taking place. . . . Programs are expendable; people are not. It's not how many people are involved in the program; it's how many lives are being changed by it!" Barna also emphasized the importance of a flexible structure. "The key is the outcome, not the process we have to go through. You have to have the ability to twist the process to meet the needs of the people."

By the final day of the Symposium, participants were echoing the words of Rabbi Edwin Fried-

man, noted author and family therapist, who spoke of the need to "get unstuck." Citing such historical examples as the four-minute mile, the sound barrier, and even polytheism before the Biblical prophets, Friedman spoke of the barriers facing the Church and how such barriers can only be broken "by the kind of adventure that encourages serendipity, not by more thinking about the problem."

According to Friedman, people in stuck systems keep trying the old ways with more and more energy, more and more resources, and the lack of significant results makes them try harder. Friedman then suggested that the Episcopal Church get "unstuck" and experience a renaissance by bringing forth leaders who can separate themselves enough from the emotional processes around them so that they can see things differently and who value adventure more than safety.

Of one mind despite diversity of issues

In 25 forums and workshops, participants were challenged by topics as broad-ranging as the role of bishops to youth group ministry, and from inclusivity to the catechumenal process. An additional 35 evening sessions were called by participants with special passions such as "Ethnic Ministry," "Restructuring the Church," "Lay Ministry," and "Church Planting."

The Rev. Stephen Freeman, St. Stephen's, Oak Ridge, Tennessee, whose 1991 resolution for structural reform instigated the call for Shaping Our Future, insisted during this forum session that "The Church cannot, must not, be institutionalized. . . . We must realize that structures break down as cultures change. We must accept such changes and be willing to adjust to them, keeping foremost in mind that they must be driven by the concept of Eucharistic community."

Undoubtedly, some participants would have moved mountains; others would resist change. Nevertheless, amid the diversity of speakers, personal agendas and theologies, a spirit of unity existed and a love for the Church dominated—perhaps providing a model for future forums. The Rev.



Donald White, Jr. of St. Luke's Church, North Little Rock, Arkansas, commented, "In my judgment the conference was one of the most important events in our Church in this century. Imagine people from every facet of the Church, from every part of the country coming together to learn, to pray and to share with one another. I left the conference amazed at how much we all seemed to agree that a revival is needed."



What next?

Although a variety of ideas for bringing about such a revival were suggested, no legislative decrees ensued. East Tennessee Bishop Robert Tharp, official host of the Symposium, said that is exactly what organizers intended. "We made it very clear that we wanted to hear from many voices, from all corners of the

Church, and to allow time for dialogue among ourselves. We did not come to censor anyone's words. We did not come to write a party line. We gathered as members of the one, holy, catholic and apostolic Church in all its diversity."

Nevertheless, participants listened intently as Shuler, in the closing plenary, addressed the question, "Where do we go from here?" He likened the unfolding of the Symposium to having a baby, "Anyone who's had a child knows, it's not over when they're born. It's just the beginning."

The Rt. Rev. Edward L. Salmon, Jr., member of the National Steering Committee for Shaping Our Future, agreed: "The storm we're in is God's way of bringing us to our knees so that He can help us do our work. It is His way of coming to us and getting us to think again."

Organizers say there are no concrete plans for a sequel to the Symposium but that follow-up initiatives are being carefully and prayerfully considered. "We were prepared to be open to whatever God wants, to go wherever He leads us," said Shuler. "A seed has been planted here. God will give the growth."

—See Book Offer, Page 34

FLOOD RESPONSE

AS THE RAMPAGING Mississippi and its tributaries finally recede from what has been described as the worst natural disaster in the country's history, they leave behind vast destruction, now estimated at over \$12 billion—and innumerable stories of human caring and generosity.

In the midst of it, Episcopalians all over the country have risen to the occasion. They joined the armies of volunteers doing all the work of flood relief. And they have dug deep and responded generously to special appeals for funds.

A Bible, inscribed by a survivor of Hurricane Hugo with words of comfort and peace, was sent to a survivor of Hurricane Andrew. Today it is in the hands of an elderly woman and her daughter in Des Moines, Iowa, who are trying to survive the Flood of '93. They promise to send it along to someone else who is hurting because of a disaster.

Many of the 14 dioceses in Province V, the Province of the Midwest, were affected by the flood, along with areas of Iowa in Province VI. Province V has established "Project Ark," a relief effort dispensing funds and de-

ploying volunteers to help with the immediate emergency and the long cleanup process.

The Presiding Bishop's Fund for World Relief has sent almost \$200,000 to the affected dioceses and has launched a special appeal which will generate continued donations for the long-term recovery. Church World Service has provided 4,500 blankets, 1,625 health kits and 105 "Gifts of the Heart" recovery kits. Sunday School children aged 4-9 from St. Michael's Church in Charleston, South Carolina, themselves no strangers to disaster, sent drawings and encouraging letters. Monetary contributions from individuals, congregations and businesses all over the country have supplied tetanus vaccine, eye glasses, water heaters, clothing vouchers for goods, and helped many who otherwise would have "fallen through the cracks."

Says the Rev. William Roeger, rector of Trinity Church in Hannibal, Missouri, "They're calling us 'the Church of the Fall-Through-the-Cracks People.'" Trinity is the center for flood relief efforts in northeast Missouri, where bridges washed out and damage was extensive. "The response of the wider Church has been astounding. It has come to us from coast to coast and border

to border; from a 15-member house church in Dearborn, Michigan, to the National Cathedral in Washington D.C.; in the form of money, labor, materials and supplies."

Bishop Roger White of Milwaukee, president of Province V, said, "The longevity of this flood before the waters recede takes a tremendous toll—not only physically but also spiritually and psychologically. It has an incredible impact which will be felt for many months to come, as the people in affected areas attempt to put their lives back together."

"The Great Flood of '93 has reminded us of how powerful the forces of nature truly can be, but it has also reminded us of the tenacity of the human spirit in the face of adversity."

Struggling to establish Trinity Church, Hannibal, in 1861, the Rev. J. W. Dunn wrote prophetically, "I pray that men may be led to think of a forgotten God, and turn to him who sitteth above the water flood."

—by Virginia Perkins Benson,
Communications Officer for the
Diocese of Missouri, with
contributions by Episcopal News
Service; Nancy Morton, editor of
Iowa Episcopal Life; and the
Diocese of Springfield Current

Contributions for flood relief may be sent to: The Presiding Bishop's Fund for World Relief, 815 Second Ave., New York, NY 10017. To volunteer: Call Project Ark, 1-800-236-3028, in Milwaukee.



This isn't so bad . . .
last year I was Mary's donkey.

—Church Is Stranger
Than Fiction
Intervarsity Press

ST. CUTHBERT'S CHURCH-ELSDON

BUILT ABOUT 1400, in the shape of a cross, the church is dedicated to St. Cuthbert whose body is said to have rested here a short time in 875, during the wanderings of the Monks of Lindisfarne. This church replaced a small Norman building.

In 1810, during the removal of great mounds of earth against the north wall of the church, more than 100 skeletons were discovered, crammed together as if in one grave. Many other skeletons were found in 1877. These are thought to be the remains of distinguished warriors who died in the Battle of Otterburn in 1388.

For several centuries the Border was known for its lawlessness and poverty. There were too many people living in the area to maintain themselves honestly, so most families turned to thieving.

Little attempt was made to correct the wild Border folk until after the union between England and Scotland in 1707 when life gradually settled down, with only occasional outbursts of disorder.

Elsdon lies 3 miles east of Otterburn, St. Cuthbert's being historically the Mother Church



of the Redesdale Valley which stretches from mid-Northumberland to the Scottish border.

About the organ

The organ is now being restored. To aid in this appeal, and to foster ties with other Anglican Churches, those who are planning a trip to England are offered several unique opportunities (including a weekend at Bacchus House with a tour of Scottish Border country, a day's trout fishing, and a chance of stalking a roebuck with a local landowner). Those interested in the work of St. Cuthbert's should write to Mrs. J. Clarke, Treasurer, St. Cuthbert's P.C.C., Erigal House, Elsdon, Northumberland NE19 1AA, England.

"EPISCOPAL NUNS?"

by Mother Madeleine Mary

I CAN'T TELL YOU how many times I have heard this comment! And yet, Religious Orders have existed in the Episcopal Church (USA) since 1865. My own community has lived and worked for the Church for forty-one years—praying; educating children; serving as chaplains; offering hospitality, retreats, workshops, spiritual direction; working for Church organizations; making icons and other religious paintings; writing books; and ministering to above 800 Associates.

Through our ministries we have always been committed to the care of the whole person—mind, body, and soul. We are also committed to our daily offering of prayer and sacrament as an act of intercession for the world. And, particularly right now, we feel called to be a prophetic witness to the unity in diversity of the Church.

I wonder how many women in our Church would like to be involved in such a mission if they only knew that it was possible to be a Religious in the Episcopal Church? We have decided to find out; we are planning two vocation

discovery programs to offer an opportunity for women to explore the possibility of a vocation to the Religious Life. The first program will be January 19–23, 1994; the second, June 12–18, 1994. Women who are interested in attending one of the vocation discovery programs and/or receiving information about The Community of the Holy Spirit should write: The Reverend Mother Madeleine Mary, CHS, The Community of the Holy Spirit, 621 West 113th Street, New York, NY 10025-7916.



A Vision for The General Theological Seminary

by the Rt. Rev.

Craig B. Anderson, Dean

WITHIN RECENT YEARS, there has been a growing interest and concern for "vision" as a primary component for leadership within government, business, and the Church. The oft-quoted dictum, "without a vision the people will perish" is rehearsed and cited in calling ecclesial leaders to move beyond crisis management in providing a more sustained and comprehensive understanding of the Church's mission in these turbulent times.

The current interest in "leadership" mandates those in positions of public responsibility to be visionaries. This mandate applies to seminary leadership in general and the leadership of General in particular. In focusing attention on a vision for The General Theological Seminary, a brief preliminary consideration of the meaning of vision might well aid in clarifying our "vision."

I have attempted to be open to a vision for The General Theological Seminary in an attempt to see what God is calling us to be

and do as a spiritual and intellectual center of the Episcopal Church. Given General's uniqueness as the oldest and only seminary created by the General Convention, I have sensed a call to exercise a leadership role in theological education in service to the whole Church.

In conversations with students, faculty members, staff, parish clergy, alumni/ae, clergy, and ecumenical partners, coupled with times of quiet reflection, a vision for The General Theological Seminary is becoming clearer. The vision begins with that which is immediately visible. We are in the midst of a reformation: a reformation no less profound than that period of history that we refer to as "The Reformation" both on the continent of Europe and England. The present reformation is a "re-forming" of consciousness, values, and religious practice. The "isms" that are so often rehearsed as characteristic of our day and time, e.g., pluralism, secularism, consumerism, narcissism, scientism, religious conservatism and fundamentalism, disclose a growing diversity of religious attitudes, beliefs, and practices. With regard to the practice of ministry and theological understanding, one of the most obvious aspects of this refor-

mation is the demise of "civil religion" and the concomitant breakdown of religious consensus. Many of these "isms" as issues mask a deeper confusion as to Christian identity and the authority, or demise of authority, of the Church as an institution unto itself and within the wider culture. Declining membership, dwindling resources and appeals to the leaders of the Church for a clear vision and bold leadership are outward and visible signs of a crisis of confidence that is descriptive of reformation. Furthermore, within the Church itself, another reformation is apparent: the increasing recognition and role of lay ministers as ministers of the Church.

Given these various aspects of the vision, what sort of General vision comes into view? My sense is that The General Theological Seminary will look like a community of theological and moral discourse, where scholars, those preparing for ordained ministry, those seeking education for lay and monastic vocations will come together for shared worship, meals, study and interaction in both the classroom and within the Close, as a covenant community given to prayer, reflection and ministry. My further vision is that a variety of persons with a variety of talents will embody St. Paul's vision for the Church as the Body of Christ made up of many and varied members which will serve to enrich the context and vibrancy of GTS as a holy space and sacred place for participating in the reformation of theological education. As such, the vision for The General Theological Seminary is to be open and sensitive to the many challenges before the Church, but not as an issue-driven institution, captive to any one ideology or cause. An important part of the ministry for General is contained in its name, in its charge, in its history, and in its ministry to the larger Church; to speak with courage, compassion and conviction to and about God.



Bishop Anderson

ADVENT

THE HOUSE LIGHTS go off and the footlights come on. Even the chattiest stop chattering as they wait in darkness for the curtain to rise. In the orchestra pit the violin bows are poised. The conductor has raised his baton.

In the silence of a midwinter dusk there is far off in the deeps of it somewhere a sound so faint that for all you can tell it may be only the sound of the silence itself. You hold your breath to listen. You walk up the steps to the front door. The empty windows at either side of it tell you nothing, or almost nothing. For a second you catch a whiff in the air of some fragrance that reminds you of a place you've never been and a time you have no words for. You are aware of the beating of your heart. The extraordinary thing that is about to happen is matched only by the extraordinary moment just before it happens. Advent is the name of that moment.

The Salvation Army Santa Claus clangs his bell. The sidewalks are so crowded you can hardly move. Exhaust fumes are the chief fragrance in the air, and everybody is as bundled up against any sense of what all the fuss is really about as they are bundled up against the wind-chill factor.

But if you concentrate just for an instant, far off in the deeps of somewhere you can feel the beating of your heart. For all its madness and lostness, not to mention your own, you can hear the world itself holding its breath.

from *Whistling in the Dark*
Frederick Buechner
—via Church of the
Holy Communion, Memphis

GOLD, FRANKINCENSE AND MYRRH

Gold, Frankincense and Myrrh. . . . As Mary stands
Beside the Cross, those are the words that beat
Upon her brain, and make her clench her hands,
On Calvary, in noonday's burning heat.

Gold, Frankincense and Myrrh. The Magi kneel
By simple shepherds all agog with joy,
And Angels praising God who doth reveal,
His love for men in Christ, the new born Boy.

Where now the incense? Where the kingly gold?
For Jesus only bitter myrrh and woe.
No kingly figure hangs here—just a son
In pain and dying. . . . How shall Mary know
That with his sigh "Tis finished," all is told;
Then—in that moment—Christ's reign has begun?

—The Deacon's Treasure

FOR BOOK BORROWERS

For him that stealeth or borroweth and returneth not this book from its owner, let it change into a serpent in his hand and rend him. Let him be struck with palsy and all his members be blasted. Let him languish in pain crying aloud for mercy, and let there be no surcease to his agony till he sink into dissolution. Let bookworms gnaw his entrails in token of the Worm that dieth not, and when at last he goeth to his final punishment, let the flames of Hell consume him for ever. —From the Monastery of San Pedro, Barcelona, as reported in *A Small Book of Book Curses*, edited and compiled by Judith Anne Duncan

A CHRISTIAN'S VOCABULARY FROM A TO X



F

Falter (in the way): More genteel than staggering.

Fast: Roman Catholics fast only because the Church tells them to. Episcopalians fast only because they need to lose weight. Pentecostals fast only because they are "fanatical." Fundamentalists eat all the time.

Forbear: To clench one's teeth.

Forefathers: Bible-believing, Christ-centered Deists.

G

Gluttony: One of the "seven deadly sins." Now obsolete.

God-Is-Dead: Just a catch phrase. Nothing to worry about. Laugh gently at the faithful who ask their rectors if the theologians really mean it.

Godsend: Unexpected money or suitor.

Grunt: The In way of saying "Amen."

H

Habit: Always "bad."

Handicap: Organ with a broken "F" stop on Easter Day.

Handiwork: Stuffed animals made from old socks (raising the problem "Shall we charge \$1.00



or \$1.25?"); potholders in the shape of fish; centerpieces of gilded macaroni and dried beans. God's handiwork is the heavens but unfortunately cannot be sold at the Annual Church Fair.

Hate: Say: "Hate the sin but not the sinner!" Or: "Hate the sinner but not the sin!" Or something.

Heaven: Say: "Everybody wants to go there, but nobody wants to die to get there, ha, ha."

Hell: Say: "Each man makes his own hell." Or: "The people who are going to hell wouldn't be happy in heaven anyway." Or: "Hell is still a rather potent myth."—Depending in what company you are.



Hiccup: Among churchmen, the hiccup is only the result of eating boiled cabbage or drinking coke too quickly. Choir members must follow good hiccup etiquette: (1) Attempt to swallow the "cup" before the "hic" is over. (2) Look compassionately toward the lead soprano as if she did it.

Hymnal: Bemoan the loss of the "good old hymns." How can they hope to replace the "Titanic Hymn"?

I

Immerse: Are you acquainted with the story of the Baptist who was drowned that way? Cite it when occasions arise.

Indignation: Always "righteous."

Indoctrinate: Others do it.

Iniquity: Others have it.

Integration: Black and white is not the only kind. Placing a Ph.D. at the same table with a cesspool cleaner, and surrounding the two of them with an op artist, a member of a Fine Old Family, and a teenage hood will integrate the church supper.

ACCOMMODATION

What is the modern world to which our liturgy is being invited to accommodate itself? Is it the habits and practices of today, or of yesterday, or last year, or the day after tomorrow? Will we need a new Prayer Book for each new headline? In fact, there is no such thing as the modern world: the modern world does not exist; it is an abstraction, and without meaning. All worlds are, in their day, modern. The Prayer Book, on the other hand, confronts us not with any single world, but with the Kingdom. The common life in the Body of Christ is no abstraction. We have, by God's Grace, a Prayer Book which defines and maintains the order, coherence, and unity of that life with authority. To barter that for more modernity is a sorry bargain. It would disrupt yet further the already faltering communion of the faithful in our part of the Body of Christ.

The strength and beauty of the Prayer Book's language has been acknowledged in every generation. For four centuries that language has been a model of good English, and judicious revisions have kept it properly contemporary.



SAUCE FOR THE GANDER

MANY Mother Goose rhymes were composed to ridicule some of the characters of the English Reformation, ranging from the common priest to King Henry VIII, who allowed the Church of England's monasteries to be gobbled up, and who was called:

*Robin, the Bobbin, the big-bellied
Ben*

*He ate more meat than three-score
men:*

*He ate a church, he ate the steeple,
He ate the priest and all the people!*

"Sing a Song of Sixpence" came about when one abbot, at Henry's bidding, sent the King the deeds of 24 churchly estates, all of them hidden in a pie. A persistent legend claims that the original Jack Horner was Thomas Horner, steward to Abbot Richard Whiting, who, to preserve his monastery, sent Horner to London with a Christmas gift intended to appease the King: a pie in which were hidden the deeds to twelve manorial estates. On the journey, Horner is said to have opened the pie and extracted one deed—that to the fine manor of Mells (a plum indeed!) and there his descendants live to this day. As for Abbot Whiting, he was

tried (with Horner sitting on the jury!) and found guilty of having secreted gold chalices from the profane touch of the King, and was consequently hanged, beheaded, and quartered.

CHALLENGE

A GREAT DEAL of stupidity passes as profound wisdom and all unchallenged, but there is no reason why Christians ought to fall for it, or to tolerate quietly the arrogance of fools.

THE PATTERN OF BETHLEHEM

AT CHRISTMAS we say much of the meaning of His coming to earth, the mission, the message, but we sometimes overlook the manner of His Advent. God set it up in a pattern we never would have dreamed. He was born in a stable to a lowly peasant couple in an insignificant town in an obscure corner of the Roman Empire. Think how we would have arranged it [today] in this publicity-mad day! That same pattern my Lord followed all His days, and the Church might take a hint today, when Hollywood sets the style.

—Vancer Havner

BEFORE YOU DIE

A HYMN
FOR CHILDREN

1. Make your will. (Many lawyers, on knowing that you are going to leave something to a local, diocesan, or national arm or agency of the Church, offer to prepare such a will free of charge. In any case, engage a lawyer for the job.)

2. Leave a note in some prominent place telling where the will may be found; also provide information about any insurance policies, matters pertaining to income taxes, your Social Security number, and a copy of your birth certificate.

3. Write out directions for the burial of your body, and be sure to include the name and location of the church and ground for the burial. Caution your survivors not to hedge in the matter; relatives are not always acquainted with proprieties observed by the Church.

4. If you live alone or away from home, give your parish priest the above information, as well as a list (include telephone numbers) of the kith and kin who should be notified of your death. — A parish bulletin

Advent tells us Christ is near;
Christmas tells us Christ is here.

In Epiphany we trace
All the glory of His grace.

Forty Days we will prepare
With the time of fast and prayer
And, with hearts made penitent,
We may keep a faithful Lent.

Holy Week and Easter then
Tell who died and rose again.
Oh that happy Easter Day!
Christ is risen indeed, we say.

Yes and Christ ascended too,
To prepare a place for you.
And so we give Him special praise
After those great fifty days,

When He sent the Holy Ghost
On the Feast of Pentecost,
With us ever to abide;
Well may we keep Whitsuntide.

Last of all, we humbly sing
Glory to our God and King,
Glory to the One and Three
On the Feast of Trinity.

—Katherine Hankey—alt.

THE ANGLICAN DIGEST

DAILY BEGINNING

I AM WRITING this from my office following the early Eucharist, which I have just been privileged to celebrate in the chapel for several members of the parish family. Outside now, the traffic increases as people, beginning their day, hurry off to unknown destinations, and I am thinking about how important the beginning of the day really is and how often, at least for me, that beginning colors the whole of the day's activities and relationships. I realize, too, how I value the early time, before the press of routines and duties makes its full demand, for reflection, prayer, and renewal that no other time of the day affords.

Some parishioners have discovered the same and arrange for their days to start at the chapel altar. Together with the priests they join in making Eucharist: offering thanksgivings, offering prayers for the parish and their fellow parishioners, receiving the precious gifts of the Lord's Body and Blood, accepting His sacramental presence in their everyday lives and concerns. If any beginning is auspicious, surely it is just that: a day rooted and grounded in the Lord Jesus.

I think how beautiful it would be—and what a genuine source of strength to us all, if more of our parishioners would discover the daily Eucharist. There is an immense grace which is ours if only we are willing to make no more than a little personal effort. I pray that many of you will take seriously what I write. I hope that many will invest their time and their efforts to make for themselves and for our parish, through offering the daily Eucharist, a new beginning of deepened response to God's love. In that love is the beginning of all good things; draw near and make it your own at a weekday Eucharist in your parish church.

—A parish priest



DAY-SPRING

TO PRAY facing east both in private and liturgical prayer is a Christian custom which has pre-Nicene origins. Fathers of the Church, such as Ambrose of Milan and Cyril of Jerusalem, speak of the west as the region of darkness and the devil, from which candidates for Christian Initiation turned at their baptism toward the east, to Christ, the orient-light.

In harmony with that symbolism, priests of the early Church celebrated the Eucharist facing east, even when the altar was in the west end of the church. (Churches usually were not built facing north or south.) In such cases, they celebrated "facing the people" not to bring about a closer union between celebrant and congregation, but to honor "the day-spring from on high [who] hath visited us" and who, it was believed, would return from the east at His Second Coming—"Then will appear the sign of the Son of Man in heaven" (St. Matthew 24:30).

The guiding principle was illustrated at Canterbury's Cathedral Church, where, before the fire in 1067, there was an eastern altar at which the celebrant took the normal position with his back to the

choir; and at the western end there was also an altar at which the celebrant stood on the far side, facing the nave. Eadmer (1055–1124), a precentor of Canterbury, left no doubt about the reasons for the position; he writes of the Divine Mysteries at the western altar being celebrated by the priest "ad orientem"—toward the east.

One liturgical reformer received with pained surprise the suggestion that by celebrating Holy Communion while facing west he was facing the region of darkness, while those facing east were facing the light. It would be well if such persons remembered the words of the late F.E. Brightman (he died in 1932), whose own exact liturgical scholarship is still one of the glories of the English Church: "There is no form of ritualism more futile than that which adopts ceremonies without taking the trouble to learn what things are meant for."—Taddled from *The Anglican Catholic*

UNFATHOMABLE MYSTERY

THE MYSTERY OF the humanity of Christ, that He sunk Himself into our flesh, is beyond all human understanding.

—Martin Luther in *Table Talk*

FOR SERVICES RENDERED

An Anthology in Thanksgiving
for the
Book of Common Prayer

Norman Taylor has produced the first anthology of passages from English literature (both fiction and non-fiction) that include references to the Book of Common Prayer. Arranged in chapters according to the order of services, the extracts range from books as diverse as Margaret Mitchell's *Gone with the Wind*, Dorothy L. Sayer's *The Nine Tailors*, *The Collected Poems* of Stevie Smith. Thus we travel through the Prayer Book from Morning Prayer to the Forms of Prayer to be used at sea by means of passages from novels, diaries and autobiographies.

In addition, there are three essay interludes: one on the history of the Prayer Book itself, one on music in Anglican worship, and one on the shape of Morning and Evening Prayer. In the final chapter, 'Excellent References', writers such as George Herbert, Walter Scott, Arthur Conan Doyle, Charles Morgan and Iris Murdoch express their appreciation of the Book of Common Prayer, and in

the Epilogue the author offers his own thoughts on the situation today.

The book has been written to appeal to those who love the traditional Book of Common Prayer in the hope that they will enjoy discovering what its services have meant to others and how much mention is made of them in literature. Anyone who enjoys anthologies or the development of English literature will also find this book of great interest—whether or not they are familiar with the Prayer Book.



The Author: Norman Taylor read history at Corpus Christi College, Cambridge. He prepared for ordination at Cuddesdon College, Oxford, and was Rector of Little Wilbraham and then Chaplain of St. Faith's School, Cambridge.

To order, write Anglican Book Store, 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705 or telephone (501) 253-9701.

A TIME TO PLAN AHEAD

ADVENT IS A TIME of preparation, but for too many it's a time of dread that the preparation will not culminate in joy at the birth of Christ, but somehow find us alone, in difficult family situations, or just somehow unsettled by the season.

Statistically, alcoholic wards begin to empty and people discontinue visits to therapists, hoping that first Thanksgiving, then Christmas will somehow make things better. But in January and February alcoholic wards and AA meetings are filled and therapists have more patients than time.

AA publishes a special program, "Twelve Steps on Keeping Your Holiday Season Sober and Joyous," which clearly says some people have to work at being joyous and need more than ever to plan ahead to avoid depression and disappointment. AA's chief tenet—H.A.L.T., don't get hungry, angry, lonely, tired—is good advice for anyone.

Television depicts stories that have happy endings, with warmth and smiles around the yule log, but reality for many people is much different. Those with families feel the pressures—parent

and child expectations don't always mesh; grandparents are used to a slower pace.

How can we prepare for being alone or for these stressful situations? First, don't try to do it alone. More than ever, plan ahead, reach out, demand help. Make plans now so you have something to look forward to. And remember to plan what's right for you, not what is socially acceptable or portrayed on television.

The more reality we have in our lives, especially at this time of year, the more likely we are to celebrate the real joy of Christ's birth and to begin the new year with hope and a sense of happiness in remembering a holiday period we survived—again!

—Beatrice Pasternak
in *The Episcopalian*

THE WORD MADE FLESH

THE WORD OF God, Jesus Christ, on account of his great love for mankind, became what we are in order to make us what he is himself.

—Saint Irenaeus in
Adversus haereses, V

FORMALITY

WE WHO WORSHIP God in the Church do not think of our services and customs as being necessarily "formal," for we realize that if all who are present are to participate in worship together, we must follow a plan. We are certainly not alone in using planned services, for more than three-fourths of all Christians throughout the world worship according to a pattern.

We look upon our planned services as providing great dignity and reverence. They are so arranged that, instead of our sitting back and taking no part in the service, we join with our priests and fellow-worshippers in an outpouring of praise and thanksgiving to God for His goodness and mercy to us. Our services allow us to be participants instead of merely spectators.

Our Church is "altar-centered." That is just another way of saying that worship is the most important thing we do at church. All else—preaching, music, singing, hearing the Bible read—important as they may be, are only secondary to our praise and worship of Almighty God. Three simple words, "Let us pray," are the cue to our common worship. The prayers

used by our priest are almost always printed in the Prayer Book. We do not think it is any more unusual to pray with the help of a book than to sing with the help of a book.

In many other Churches today, however, the service is centered around the pulpit rather than the altar. When that happens, the congregation sits back to listen or to be spectators, instead of actually participating in the service.

Invite your friends to be participants in the worship of God next Sunday. —A parish bulletin (Diocese of Southwest Florida)

INVITATION

YOUR ASSIGNMENT this month (December): Invite a guest to share in the greatest miracle in the last 2,000 years—the birth of Jesus. Include somebody special on your Christmas list with an invitation to a Christmas service. This will be your easiest and most rewarding gift. Build a portion of your holiday entertaining around a Church Service. Guests come to your home because they have been invited.

—from All Souls' Church
San Diego, California

DOGGONE DOGMA

AFTER asking me questions about some of the teachings of the Church, my friend amazed me by saying he did not mean to be dogmatic, but I replied, "Well, I do!" People nowadays talk of getting rid of dogmas because they think there is something not quite intellectually respectable about being dogmatic, and that a priest who is dogmatic has a closed mind. I have just now looked up the word *dogma* in the dictionary and am told that it is "a doctrine or body of doctrines of theology and religion formally stated and authoritatively proclaimed by a Church." I do, indeed, mean to be dogmatic. I have taken vows to be dogmatic. In fact, before God and a congregation of people, I solemnly promised to be dogmatic when I replied "I will . . ." to the Bishop's questions.

G. K. Chesterton said, "What can men agree to except upon a common dogma? If you agree, you must agree on some statement, if it is only that a cat has four legs. If the dogmas in front of you are false, get rid of them; but do not say you are getting rid of dogmas. Say that you are getting rid of lies. If the dogmas are true, what can you do but try to get men to agree with them?"

—Taddled from a parish paper

AFFIRMATION

If on this night of still, white cold
 I can remember May,
 New green of tree and underbrush,
 A hill-side orchard's mounting flush,
 The scent of earth and noon's blue hush,
 A robin's jaunty way;

If on this night of bitter frost
 I know such things can be;
 That lovely May is true—ah! well,
 I shall believe the tales men tell,
 Wonders of bliss and asphodel,
 And Immortality.

—P.B. Robertson

EPIPHANY & SCIENCE

IN THE EPIPHANY SEASON we think of the supreme manifestation of God through Jesus Christ. Jesus lived a human life, mingling at ease with men and women, sinners and good alike. Yet He had an other-worldliness, quite unaffected, which set Him apart. Three spiritual experiences came to Him, at His Baptism, Temptation and Transfiguration. These were communicated to a few followers in such words as they could understand. After His death they saw Him again and continued to regard Him as a living personal Presence. They discovered that to love and serve Him was to love and serve God, and that this involved loving and serving all men, irrespective of race or tongue. His two greatest interpreters, St. Paul and St. John, each declare that God's glory was seen in His face; that is, Jesus brought God to earth, into our midst.

To many all this seems illusion; for they think that reality is unveiled by science, not by religion. But this is not so. Science is abstract; it deals only with what is comprehensible to the senses, disregarding all that is beyond. Its pragmatic value is immense, and

man's debt to it is great. It has made life cleaner, sickness more curable, toil lighter, food more plentiful, travel more easy. But it has not changed man's heart one jot, and that is our real problem. For that we need religion.

—The Rev. G.W. Butterworth,
via *St. Martin-in-the-Fields*,
Atlanta

THE GREATEST STORY

I SUPPOSE it has occurred to some film makers that more people go to church regularly than go to the movies.

—Charlton Heston,
Screen Star and Episcopalian

LOVE CAME DOWN AT CHRISTMAS

Love came down at Christmas,
love all lovely, love divine;
love was born at Christmas—
star and angels gave the sign.

Worship we the Godhead,
love incarnate, love divine;
worship we our Jesus—
what shall be our sacred sign?

Love shall be our token
love be yours and love be mine;
love to God and neighbor
love for prayer and gift and sign.

—Christina Rossetti, 1883

IN WESTMINSTER ABBEY

Happily for me, I was seated in
Poets Corner
while Archbishop and Bishops
moved into place
and the service proceeded with
dignity and peace.

I glanced at the flagstones lying
there, white
carved on black, noting the
spread of fame
and the ages at which many
poets had died.

Byron (in gold letters), the
youngest to go,
D.H. Lawrence, later surviving
his long trial
and Dylan Thomas, expiring in
the USA.

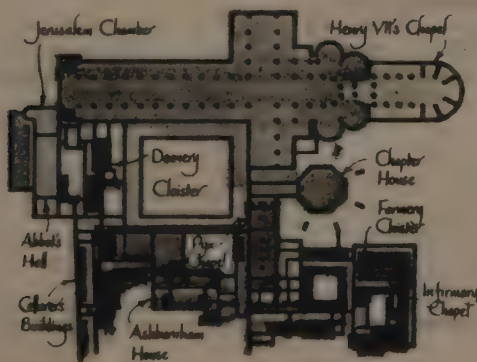
A short life for Jesuit, Gerald
Manley Hopkins;

W.H. Auden with his flickering
faith next
to John Masefield (on a smaller
stone) dying in age.

Writing light verse and some
nonsense, Edward Lear
and Lewis Carroll balanced up
the cast,
William Blake in bronze
surveying the scene.

Here was the ultimate spiritual
mixture
of faith and doubt and every
outrageous fortune-
song birds in the branches of an
ancient tree.

Randle Manwaring
Chichester Magazine



YOUR PRIESTS' PRIESTHOOD AND YOURS

THERE IS MORE than enough to challenge us all, clergy and lay. But the presence of the full team—five priests—prompts some reflection. The real question is not quantity of work or size of staff, but why *priests* anyway?

In the year of my ordination, I was given a book of talks given by the late Archbishop of Canterbury Michael Ramsey. His taking off point was a study called *Should the Ordained Ministry Now Disappear?* The study cites a malaise in church and society with three causes: a reaction against hierarchical authority, a decline in the role of clerics in society, and a long-standing trend against institutional religion.

I was personally relieved that Ramsey could find some positives in the role of priest. He states that the priest's credibility and usefulness is found in the representative significance of priesthood for the whole Church, worked out by *displaying*, *enabling*, and *involving*. I've tried in my own work to take these positives to heart, and I invite you to ponder them when you see Louise, Jay, Spencer, Barbara and me at our work.

To *display* means that the priest as a person becomes a sign of the ministry of Jesus in the Church. Jesus Christ is both the source of ministry and its content: priestly, pastoral and prophetic. To *enable* means that the priest "gets things done" for the good and growth of the Church, and at best, does this by enabling the members of the Church. To *involve* means that when the priest visits or prays or counsels or teaches or preaches, he or she brings the whole Church along. It is the Church—Christ and community—that visits, prays, counsels, teaches and preaches.

All well and good, and quite empirical, as Ramsey notes. But he then asks in his own terms, why priests?

First, the priest is a person of theology, and the local parish is the frontline, where ancient tradition is held up and honestly tested against the small and large challenges of real life. The priest should be a student and teacher of theology, aiming at a study "not vast in extent but deep in integrity." All of us gladly and regularly struggle with theology on our behalf and yours.

Second, the priest is a minister of reconciliation. The formal confessional has long lost its monopoly to the therapist, self-help

group or, God help us, the talk show. But the guiding of the soul toward forgiveness and liberation is still the classic priestly task of mediation between God and the human person.

Third, the priest is a person of prayer. Here no spiritual technocrat or purveyor of expertise, but a person whose role pushes her or him to ask God, "Why me . . . what am I doing?" and to listen to the mystery therein.

Finally, and visibly, week in and week out, the priest is a person of the Eucharist. More than a functionary, far beyond ritual, the priest is ordered ("ordained") to stand at the altar with and for the people, before and in the presence of God, focusing the timelessness of God's gift in Christ and Christ's gift of self, in the world we all bring to that altar time after time.

Notice that in all this priestly work, the Church as a whole, and all of us and you are involved, enabled and—to the world—on display. Our professional priesthood is at once ours and yours, singular and shared. Rejoice that we are priests to God for one another.

—The Rev. William Tully
St. Columba's Church,
Washington, DC

CAROLS

THE OXFORD BOOK OF CAROLS describes the nature of carols thusly: "Carols are songs with a religious impulse that are simple, hilarious, popular, and modern . . . The word 'carol' has a dancing origin, and once meant to dance in a ring . . . The typical carol gives voice to the common emotions of healthy people in language that can be understood and music that can be shared by all. Because it is popular it is therefore genial as well as simple; it dances because it is so Christian, echoing St. Paul's conception of the fruits of the Spirit in its challenge to be merry—'Love and joy come to you.' Indeed, to take life with real seriousness is to take it joyfully, for seriousness is only sad when it is superficial; the carol is thus all the nearer to the ultimate truth because it is jolly."

—Church of the Holy Apostles,
St. Paul, Minnesota



HOLY MEMORIES

I LOVE this House of God. Every nook and cranny of it is filled with holy memories. If these stones could speak, what stories they could tell! Well, they speak to me. They tell me of great festival services, with the walls echoing with joyous hymn and carol celebrating the birth of the Saviour of the world. They tell me of other services, with hundreds kneeling in penitence at the foot of the Cross during our Saviour's dying hours. They tell me of great throngs crowding this church, service after service, in celebration of our Saviour's dying hours. They tell me of great throngs crowding this church, service after service, in celebration of our Saviour's victory over death and sin. They tell me of countless joyous occasions when young couples stood and plighted their vows before the altar. They tell me of other occasions when infants and little children, yes, and other people too, were incorporated into God's great family and became members of Christ in Holy Baptism. They tell of other occasions, when the bodies of loved ones, before being taken to their last resting place, were brought here so that their souls might be

commended into the hands of faithful Creator and most merciful Saviour . . . The Lord is gracious. His mercy is everlasting; and His truth endureth from generation to generation. — A parish priest on the occasion of his retirement

BARRIER

BY ITS very nature the Holy Eucharist raises questions of ministerial order which some religious bodies are not prepared to accept. The Holy Eucharist should never be celebrated merely as a gesture of goodwill, because continued separation after the Eucharist is a contradiction of the meaning of the Eucharist far deeper than if we mutually agree to abstain until we can resolve our profound and historic differences: the question is how to overcome them. The pain of separation is particularly evident at the Eucharist, but it is one which we cannot avoid, ignore, smooth over, or forget. In the Report of the Archbishops' Commission, "Intercommunion Today," it is pointed out that "an indiscriminate Eucharistic fellowship into which no exercise of discipline entered would be objectionable on every ground." — From "The Priestly Life"

CREAM OF THE CROP

There, in the Broad, within whose booky house
Half England's scholars nibble books or browse.
Where'er they wander blessed fortune theirs;
Books to the ceiling, other books upstairs;
Books, doubtless, in the cellar, and behind
Romantic bays, where iron ladders wind.

—John Masfield

(a bookmark for Blackwell's, Oxford, England, found in a *PASS ALONG* book)

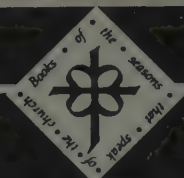
THE BIG RED BARN at Hillspeak boasts no "romantic bays," nor are there iron ladders that wind, but otherwise John Masfield's description of Blackwell's fits remarkably well the home of the EPISCOPAL BOOK CLUB.

As we read and hear of conflict within and about the Church of England today, it is well to remember that she has weathered other, and perhaps more severe, storms in the past—and doubtless will face and survive others in the millennia to come.

The human drama of religious conflicts in 19th-century England is captured in the Book Club's current selection, *The Parting of Friends: The Wilberforces and Henry Manning*.

David Newsome, the author, was a fellow of Emmanuel College, Cambridge, when he wrote this intimate portrait, having gained unprecedented access to the voluminous personal correspondence and collected papers of the Wilberforce and Manning families.

Among those who participated in the Evangelical revival now known as the Oxford Movement, it will be remembered, were Henry Manning and his three brothers-in-law, Samuel, Robert, and Henry Wilberforce (sons of social reformer William Wilberforce). Also within that circle of devout Evangelicals was John Henry Newman, who, like Manning and both Robert and Henry Wilber-



The Episco

Current &

force, eventually left the Church of England for the Roman Church.

Newsome traces the story of the circle from its early buoyant hopes to its tragic dissolution. Because it documents previously unknown details about the later development of the Oxford Movement, this volume will be welcomed by Evangelicals and by Anglo- and Roman Catholics, as well as by others who wish to know more about 19th-century English religious history.

This timely republication of a classic work features a large selection of illustrations and a new foreword by Robert Runcie, the former Archbishop of Canterbury.

The Parting of Friends was sent to EPISCOPAL BOOK CLUB members as their autumn selection and is available to new members who wish it to start their memberships. (See the coupon on the wraparound cover of this issue of THE ANGLICAN DIGEST. If you wish to start your Book Club

membership with *The Parting of Friends*, simply write "Parting" on the coupon when you send it in with your remittance).

THE GATE OF GLORY

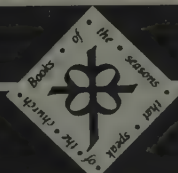
by George Carey,
103rd Archbishop of Canterbury

The Gate of Glory is the EPISCOPAL BOOK CLUB winter selection and is being mailed to EBC members this month.

No stranger to TAD readers, Archbishop Carey's *The Archbishop's Voice*, appears regularly in THE ANGLICAN DIGEST. His book, *Why I Believe in a Personal God*, was the summer '92 selection of the Book Club. He is a former parish priest and sometime Principal of Trinity College, Bristol, and was Bishop of Bath and Wells when selected for the Anglican Communion's primatial See.

Book Club

Selections



EBC's selection is the second edition of this work and, as often happens, its author expressed some hesitation in agreeing to republishing it because, he writes, ". . . it seemed to me that it belonged to a particular period of my past . . . but further reflection made me change my mind."

The Archbishop writes that "I have become alarmed by the growth of what I call religious pluralism in First World Churches. I mean by this a shift of focus from a Trinitarian faith anchored in the centrality of Christ to a vague, amorphous belief in God in which Christ is not the definitive focus, but only one of many foci of faith. . . . Such anaemic faith needs the blood transfusion that can only come through an unapologetic and firm, historic faith."

As in his earlier EBC selection, Archbishop Carey makes it plain in *The Gate of Glory* that he subscribes heart, soul and mind to that "unapologetic and firm, historic faith."

To start your membership in the EPISCOPAL BOOK CLUB with the Archbishop's book, write "Gate" on the coupon found on the inside back of the wraparound cover to this issue of THE ANGLICAN DIGEST and mail it in with your first year's dues.

For those of us who work at Hillspeak and in St. Louis, it sometimes gets a little difficult to know what day—or even month—it is. Not only must TAD be "put to bed" well before its readers receive it, EBC also requires the long look. Arrangements for books which are written and/or published overseas require an even longer time than those published in the United States. To keep EBC's membership dues within reasonable limits, we try very hard to have books published domestically. That often means working with an overseas publisher. Archbishop Carey's *The Gate of Glory* is a case in point; preliminary arrangements were made with two publishers before

it became apparent that the book would be ready in a timely matter.

Selections *have* been printed overseas and shipped to the U.S. for distribution to Book Club members. One that comes to mind was selected in the '60s. It was printed in timely fashion, shipped to the U.S. in timely fashion, designated for the port of New Orleans, which was probably as close as any other port of entry to Hillspeak—but then, for some inexplicable reason, it was the decision of the importing firm to put the books on a barge coming up the Mississippi River. Eventually the book was received at Hillspeak and promptly sent out to EBC members, but by then the next season's selection was upon us.

Selections for 1994 have been made. In the issues of TAD to come, we will tell you more about them in some detail, but we are pleased to be able to give you an inkling now of what EBC members may expect next year.

The spring selection is *The Cruelty of Heresy* by the former Bishop of South Carolina, C. FitzSimons Allison.

As an Introduction to the book, the author has quoted from Dorothy L. Sayers' *The Mind of the Maker*: "If the average man is going to be interested in Christ at all, it is the dogma that will pro-

vide the interest. The trouble is that, in nine cases out of ten, he has never been offered the dogma. What has been offered is a set of technical theological terms which nobody has taken the trouble to translate into language relevant to ordinary life."

Bishop Allison's book seeks to offer that tenth case.

EBC's summer selection will be a book growing out of the St. Louis seminar, "Shaping Our Future." As yet untitled, the book will present to a wider audience the affirmative faith of the gathering.

For autumn reading, EBC has selected a book by Herbert O'Driscoll, *A Doorway in Time*, reminiscences of an early life in the Church of Ireland. Two of the author's earlier books, *Prayers for the Breaking of Bread* and *Emmanuel*, have been well received by customers of THE ANGLICAN BOOKSTORE.

The final selection for 1994 is *Credible Christianity: Christian Belief Two Thousand Years After* by Hugh Montefiore, formerly Bishop of Birmingham (England). In the Foreword to his book, Bishop Montefiore writes: "This book is an attempt to give an honest account of the Christian faith which is soundly based academically but readable by a non-expert." —See wraparound cover

CANTERBURY

WHEN Gregory I, the Great, was a deacon he saw a group of fairhaired slaves in Rome's forum and, upon learning that they were Angles, he was supposed to have said that they looked more like angels, and resolved someday to send some missionaries to the hapless pagans. He was made Pope in 590 and six years later asked Augustine, the prior of his own monastery, which was following the comparatively new rule of St. Benedict, to take a band of men and head for what we know as England, convert the people, and proceed with the ecclesiastical organization of the country under two episcopal jurisdictions, London and York, with equal dignity, Augustine didn't make it to London, and Canterbury won out over York.

Apprehensive of the reported dangers ahead, Augustine was persuaded to turn back, but the Pope talked him into going on again, made him abbot of the monks and threatened punishment for any who did not follow Augustine and his orders. (The Gregory-Augustine episode marks a great point in Latin Christianity; except for the work of the Irish monks, little missionary

concern had been shown by the Church in Rome.)

In 597, the group landed on Thanet, a 42-square-mile island in the channel arms of the Stour River, and proceeded to Canterbury (fifty miles southeast of London on the road to the coast town of Dover), then capital of the kingdom of Kent. (The Saxon name was *Cantwarabyrig*, or *Cantawarburh*, "town of the men of Kent," later spelled in ecclesiastical Latin, *Cantuaria*). The fourth king, Ethelbert (560–616), had married Bertha, daughter of the Christian King of Paris, who by allowance of the marriage contract had brought with her the Bishop of Senlis to act as her chaplain and confessor.

Instead of being martyred by the "savage heathen," Augustine was received courteously, even though suspiciously, for fear that he might use some magic, and was given the use of Bertha's oratory, the ruined church of St. Martin, which survived from Roman times (it is the oldest English church still in use today). Soon Augustine baptized the King and most of his court, and founded a monastery and Christ Church Cathedral on the site of an old Roman basilica, which he restored; it was used until destroyed by fire in 1067, the year after the

arrival of William the Conqueror. The present church was started in 1077 by Lanfranc, 34th Archbishop of Canterbury.



Canterbury's cathedral church has been the scene of many events in the life of the English Church, perhaps the best known of which is the murder of Thomas Becket, 39th Archbishop, in 1170. Three years later, Thomas was declared a saint (29 December is his feast day), and his tomb became the most famous shrine in all England

and the destination of Chaucer's *Canterbury pilgrims*.

Although much of England was Christianized by missionaries from the north and thence from Ireland, nobody really knows who first brought Christianity to England (it is known, however, that at the Council of Arles in 314 an English bishop was present; and St. Alban, d. 304?, is recognized as Britain's first martyr). Although St. Augustine's influence extended little beyond Kent, Canterbury is generally reckoned as the mother diocese of England—and the Anglican Communion—for it is in Christ Church Cathedral that the Archbishops of Canterbury have been enthroned. (To house the casket there for some relic of St. Thomas, an extension, called the Corona, was constructed at the east end, and there rests the patriarchal Chair of St. Augustine, made about 1220).

As the population multiplied and water traffic increased, both the city and See of London grew in size, importance, and influence—so much so that over 700 years ago the Archbishop of Canterbury established a residence there, known as Lambeth Palace.

The kingdom expanded and colonies were established overseas, and it was the Bishop of

London, not Canterbury, who sent along priests and looked after the missionary work of the Church of England.

As nations came into being so were national Churches and independent provinces formed (the Episcopal Church in the U.S. constituted itself in 1789), but they were "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship; or further than local circumstances require."

In 1867, at the urging of the Church in Canada, the 92nd Archbishop of Canterbury wrote to the 144 "bishops in visible communion with the United Church of England and Ireland," asked them to meet at Lambeth on 24 September that year; the Archbishop of York and his bishops refused to attend (he came to the second and subsequent conferences); the Dean of Westminster refused the use of the Abbey; but 76 bishops did accept and came from the U.S., Canada, Africa, India, Australia, and New Zealand, as well as the British Isles.

The Lambeth Conferences, as they are now called, have met more or less every ten years since then. Although its resolutions are not binding on the several prov-

inces, they are significant expressions of the Anglican episcopate.

In 1930, the archbishops and bishops said, "This Communion is a commonwealth of Churches without a central constitution; it is a federation without a federal government. It has come into existence without any deliberate



*A Canterbury Pilgrim Today
Courtesy of Anglican
Consultative Council*

policy, by the extension of the Churches of Great Britain and Ireland beyond the limits of these Islands. The extension has been of a double nature, and the Churches overseas bear its impress. Some of them are primarily Churches of the British people scattered throughout the world; others are, primarily, Churches of other peoples, planted by our Missions. Hitherto, they have all been Anglican, in the sense that they reflect the leading characteristics of the Church of England. They teach—as she does—the Catholic Faith in its entirety and in the proportions in which it is set forth in the Book of Common Prayer. They refuse—as she does—to accept any statement, or practice, as of authority, which is not consistent with the Holy Scriptures and the understanding and practice of our religion as exhibited in the undivided Church. They are, in the idiom of our fathers, ‘particular or national’ Churches, and they repudiate any idea of a central authority, other than Councils of Bishops. They combine respect for antiquity with freedom in the pursuit of truth. They are both Catholic and Evangelical.” This is still today a true description of the facts and ideals of the Anglican Communion.

THE VISIT OF GOD

ON THAT FIRST CHRISTMAS morning, the world must have seemed a hard place to Mary. At the end of a weary journey there was “no room at the inn.”

The only shelter offered to her was the “lowly cattle shed.”

I find this a great mystery and a great wonder. Every day science discovers more and more of the complex wisdom of God. Anyone who uses his mind has a much bigger idea of God than our grandfathers, or even our fathers, ever had. Yet God has been here on this planet, in person.

What we are celebrating . . . is not the feast of jolly old Father Christmas, or good King Wenceslaus, or a beautiful fairy-tale.

We are celebrating the visit of God.

How marvelous!

—J. B. Phillips in *For This Day*

ETERNAL LINKAGE

SEVER CHRISTMAS from Good Friday and the result would be to doom Christmas as nothing more than a time to be merry and gay based on Lore.

—Hulda C. Miller in *The Crèche and the Cross*

FRIENDSHIPS

I'M NOT GOOD at maintaining friendships.

Friendships need work. They don't grow spontaneously. The relationship needs constant nurturing, caring, supporting. But I get busy. I let things slide. And then, one day, I discover that friends have become strangers.

My best friend in high school built boats and repaired cars with me. He helped me discover abilities that might otherwise have stayed hidden. I don't even know his address now.

Another friend and I worked together daily. We often found ourselves on opposite sides of the union/management abyss, but in the evenings, we could still gather in each other's homes around an enormous steaming pot of spaghetti. The last time we met at an airport, we didn't know what to talk about.

For friendships to survive, you have to keep in touch. You have to meet regularly. You do things together. You share your dreams and hopes, your joys and your anguish, as well as your activities. You plan together, trust each other, take risks together.

It's possible to maintain friendships even when you're not together physically. My mother had

friends all around the world, because she kept in touch by writing letters every week.

But you can't keep up a friendship when you lose touch. We all know that. And yet we expect our friendship with God to continue despite neglect. Too often, I'm afraid, our relationship—my relationship—with God bears all the marks of a slowly dying friendship. We only think about God occasionally. We don't sense God being constantly present with us. Prayer becomes, too often, a perfunctory repeating of familiar formulas, like a letter that says, "I'm fine, how are you . . ."

If a friendship is worth having, it's worth working at.

Including a friendship with God.

—The Rev. James Taylor
St. Saviour's Church,
Bar Harbor, Maine

SACRED NAME

GOD ONLY GAVE men ten Commandments, and one of the ten has for its sole object the reverence due to His name. . . . Yet is there anything nowadays that is treated with less respect than the Sacred Name?

—Church of the Good Samaritan
Dallas

CHRIST MAKES A DIFFERENCE

"I ARRIVED AT SAINT FRANCIS in 1969 in the back of a sheriff's car," said Paul.

He admits he arrived at The Saint Francis Academy 24 years ago confused, angry and with little hope. He changed. "The years I spent at Saint Francis were absolutely the best years of my life," he adds. "I learned everything at Saint Francis from table manners to a work ethic to how to pray."

These quotes come from a man with a successful career in health-care management. He is currently preparing to leave the secular work force to enter seminary. He's looking forward to becoming an Episcopal priest.

"Saint Francis has consistently held to the philosophy of Therapy in Christ for nearly 50 years. We attribute our success to our commitment to this philosophy," said the Rev. Canon Phillip J. Rapp, Saint Francis' President & Chief Executive Officer. "Therapy in Christ is loving, forgiving, restorative help aimed to heal in mind, body and spirit. It calls upon God's healing powers when man's are not enough. We believe it works."

The Saint Francis Academy was founded in Kansas in 1945 by

the Rt. Rev. Robert H. Mize, Jr. Saint Francis now offers residential care at treatment centers and psychiatric hospitals in upstate New York, Kansas and Mississippi. Short-term early-intervention programs are offered in New York and Kansas. The Saint Francis Academy Institute operates out of the Boston area to develop new programs for all Saint Francis facilities. A new concept in the healing of troubled young people developed by the Institute is getting grandparents involved in a youth's treatment.

As a ministry of the Episcopal Church, Saint Francis provides mental health care to at-risk youth ages 10 through 18 from across the country. It doesn't matter if kids are from affluent neighborhoods, rural communities or the inner city. Saint Francis of Assisi called the people, high and low, to faith and repentance. The Saint Francis Academy patterns its ministry after that of its namesake in offering young people from all backgrounds the healing power of Jesus Christ.

To learn more about this ministry to youth-at-risk, write to: The Rev. Canon Phillip J. Rapp, The Saint Francis Academy, 509 East Elm Street, Salina, KS 67401-2348. Or call toll-free at 1-800-423-1342.

A PRAYER FOR MY RECTOR

O LORD, let me be a pillar of strength to hold him up, and not a thorn in his flesh to sap his strength, nor a burden on his back to pull him down. Let me support him without striving to possess him. Let me lift his hands without placing shackles around them. Let me give him help that he may devote more time in working for the salvation of others and less time in gratifying my vanity. Let me work for him as the minister of all the members, and not compel him to spend precious time bragging on me. Let me strive to be happy as he serves me less and other more. Amen.

—A cathedral parish bulletin

HEAVEN

But let my feet never fail/To walk the studious Cloysters pale,/And love the high embowed roof/With antick pillars massy proof/There let the pealing organ blow,/To the full-voiced quire below/In service high, and anthems clear,/As may with sweetness through mine ear/Dissolve me into extasies,/And bring all Heav'n before mine eyes. —Milton

HILLSPEAK VEGETABLE SOUP

Cover four pounds of beef short ribs with water in a large kettle. Bring to a boil, let simmer over low heat one and one-half hours. Add three 1-lb. cans tomatoes, five medium-sized carrots diced, four cups celery diced (also add chopped celery leaves), three large onions chopped and four or five medium-sized potatoes diced. Season to taste (about two teaspoons salt, half a teaspoon pepper, and a tablespoon paprika). Cook over low heat about one hour. Remove beef ribs, let cool, and cut meat in small pieces, then return meat to soup. Cook over low heat about one hour. Add one package frozen green peas, one package frozen baby lima beans, one can Niblets whole kernel corn, and half a medium-sized head of cabbage, shredded. Add more water as needed. Let simmer until time to serve.

The recipe will serve twelve or more people, depending on appetites and circumstances. It makes a hearty luncheon main dish, and is good to serve, say, at family gatherings after funerals.

BEAUTIFUL ISLAND

TAIWAN (terraced bay) is the Chinese name of an important (population: 13 million) and large (225 miles long; 60–80 miles wide—about 13,886 square miles and twice the size of the State of Hawaii) island off the coast of China. Its other name, Formosa, came from some Portuguese sailors who called it *Ihla Formosa*, “beautiful island.”

Taiwan was a part of the Chinese empire until 1895, when it came into the possession of the Japanese, who held it until 1945; after World War II it was constituted a province of the Republic of China. When the Japanese took over the island, missionaries from the Anglican Church in Japan went there more or less as chaplains to Japanese Christians; when they left in 1945, so did the Japanese Church—and left behind two church buildings. In 1953 several Chinese Episcopalians from the mainland got together, formed a congregation (later there were seven congregations) and asked for a priest. In 1956 the Bishop of Honolulu was invited to exercise episcopal oversight until the political position was clarified. Episcopalians helped out with men and money, and in

1960 the ecclesiastical jurisdiction was transferred from the Japanese Church, Taiwan became a missionary diocese of the American Church under the care of the Presiding Bishop, and a year later, the Suffragan Bishop of Honolulu was put in charge. In 1965 Taiwan was given its first resident bishop, Peking-born James Chang Ling Wong, who, in 1960, had been consecrated Assistant Bishop of Borneo.

MORE THAN AN ECONOMIC HIGH

OUR WHOLE SOCIETY . . . is focused on the celebration of Christmas. With the excessive commercialism which begins in our country immediately after Halloween (once it started the day after Thanksgiving), with the secular gaiety and extravagant glitz, with the sickening efforts to sanctify profit-making, the “reason for the season” (that’s the by now too-commonplace cliché among evangelicals) is ignored more often than not. The mind-boggling mystery of God-in-the-flesh tends to become a mere stimulus for our economy.

—Vernon Grounds in a 1991
Christmas letter

NO MUSEUM

MANY OF the welcome number of visitors to churches do not seem to know what they are visiting; it is nothing less than a house of God—a holy place set aside from all common use, hallowed by the prayers and the worship of generations. Too often the crowds going around, say, a famous cathedral church, accept what they see only as a spectacle, a curiosity, a kind of museum. The beauty impresses them; the tombs and the tablets arouse a proper interest; but what seems so sadly missing is the reverence which such a place ought to inspire.

There is something that Churchmen can do to keep in the minds of everybody the true purpose and nature of churches, and that is never to enter one, certainly never to leave one, without kneeling in prayer. It is a simple and natural enough thing to do (and a very necessary one), but its value as a simple act of witness may be easily overlooked.

Not long ago I was visiting a famous church, which was thronged with visitors brought by the sight-seeing tour busses parked outside. I noticed a husband and wife kneeling quietly in prayer.

The effect was very evident; nothing could have done better to help the sightseers realize where they were and to know that "Surely the Lord is in this place." Our churches, great or small, are not museums: God is there, and it is a humble act of witness we should all make of the fact.

—Taddled from *The Sign*



AND IN ALL PLACES

A SERIES OF FIRSTS has marked the naval career of Lt. Cmdr. Susan Carney. She is the first Episcopal woman priest to serve in the Armed Forces, the first to go to war (during Desert Storm), and now the first to serve as chaplain at the United States Naval Academy.

MAKES THE HEART GLAD to read that members of St. Mark's Church, Geneva, Illinois (founded 1868), now have their own building. The mortgage for the \$1.7 million building addition has been paid off, and in the short span of six years. Fourteen years ago, the congregation numbered about 70 and now between 500 and 600 attend Sunday services . . . and that Sunday School attendance at Grace Church, Colorado Springs, has grown tenfold, from 25 to 300, since 1987.

THE DIOCESE OF SYDNEY (Australia) has a new Bishop, Harry Goodhew, described as a "middle-ground" candidate . . . and the Rev. Dr. Claude Payne has been elected Bishop Coadjutor of the Diocese of Texas.

GUIDING EYES FOR THE BLIND, a non-profit organiza-

tion based in Patterson, New York, provides canine companions for the visually-impaired. St. Stephen's Church, Ridgefield, Connecticut, assists the program by providing the space for "socialization" classes for puppies and their "raisers," who, in time, relinquish the animals to their new owners.

THE CHURCH of the Province of Central Africa voted against ordaining women to the priesthood, with a final vote scheduled for late '94 . . . while the Synod of the Scottish Episcopal Church has voted to begin the process of ordaining women.

THE OFTEN-CONTROVERSIAL Bishop of Durham (UK), David Jenkins, will retire next year, just short of his seventieth birthday.

MAKES THE HEART SAD to hear of the parish in Louisiana that allowed a wedding at which a dog carried the couple's rings down the aisle in its teeth.

TRINITY CHURCH, Mineral Point, Wisconsin, is blessed with an organist who has played in Episcopal churches for eighty years. Gwendolyn Flockhart, now ninety-six, began playing the organ at St. Matthew's Church in Omaha at the age of thirteen,

continued to play in churches in South Dakota after her marriage to the late Rev. John E. Flockhart, and played at St. John's Church in Dubuque, Iowa, from 1923-1957.

THE DUNERY PRESS (P.O. Box 116, Harbert, Michigan 49115, or 616-469-1278) offers a one-act play, "Common Prayer," by Charles McKelvy to any parish which would like to produce it.

CULBONE PARISH CHURCH, set in deep woods in Somerset, is thought to be the smallest completed medieval English church still in regular use, with seating for thirty-three.

SOME PEOPLE might contend that religion has no place in the office. A recent study by the Pryor Report proves otherwise, concluding that it might be to your advantage to profess your religious beliefs rather than keep silent about them. Professionals who actively professed their religious beliefs were perceived to be more intelligent, more trustworthy, more moral, and more personally well-adjusted than those who did not.

EPISCOPAL DIOCESES OVERSEAS, particularly in Latin America, need missionaries to assist in the work of the Church. The pay

is low, the work demanding, the hours long, and the challenges unlimited. The South American Missionary Society (SAMS) can provide information about what could be the most meaningful work a person can do. The Society can be reached at P.O. Box 399, Ambridge, Pennsylvania 15003, or (412) 263-0533.

THE REV. CARLISLE J. RAMCHARAN recently was appointed Rector of the Cathedral Church of All Saints, St. Thomas, U.S. Virgin Islands, thus ending a search period lasting nearly three years. What makes the appointment especially significant is that Father Ramcharan came out of retirement (after a ministry of forty years) to accept the position.

ALL GOOD WISHES and prayers to the Rt. Rev. John R. Satterthwaite upon his retirement as Bishop of the Diocese of Gibraltar in Europe . . . to the Rev. Philip P. Werlein on his 100th birthday . . . to St. Matthew's Church, observing a century of service in Charleston, West Virginia . . . to Sister Therese of the Community of St. Mary as she celebrates her 65th anniversary of life profession . . . to the Parish to St. Nicholas, Pluckley (UK), 900 years old this year . . . to St. James' Church, Mai-

peng, for 75 years of witness in the Province of Sourthern Africa . . . and to St. Peter's Church, St. Louis, Missouri, on its 125th anniversary.

THIRTY YEARS AFTER C.S. Lewis' death, a feature-length film about his personal life has just finished shooting in England. Award-winning actors Anthony Hopkins and Debra Winger play the Oxford professor and his wife, Joy Davidman, in *Shadowlands*.

WE WERE SADDENED to hear of the tragedy which struck St. James' Church in a suburb of Cape Town, South Africa. Eleven people were killed and some fifty others injured when masked gunmen burst in with grenades and bullets during a service of Evensong attended by more than a thousand people.

GALLUP POLL studies indicate that the percentage of American adults who affirm that religion is a "very important" part of their lives is still slowing rising . . . and according to *The Episcopal Church Annual* (1993): "We note that last year's much-heralded gain in baptized membership seems to have disappeared this year." Episcopal Church membership is down 16,249; confirmed communicants are now at a new low of 1,615,505.

THE REV. CANON CHAD COUSSMAKER was instituted recently as the first resident Anglican Chaplain of St. Andrew's Church, Moscow, since 1919, when that position was expelled by the Revolution.

THREE ARCHBISHOPS of Canterbury have been associated, in the span of a century, with Repton School (UK). William Temple was Headmaster for the period 1910–1914; Geoffrey Fisher held the same position from 1914 to 1932; and Michael Ramsey was a student there from 1918 to 1923 . . . Two Archbishops of Canterbury have ties to the London College of Divinity (now St. John's College, Nottingham). Donald Coggan was Principal there from 1944 to 1956, and George Carey was a student of the College in the '60s.

AND, FINALLY, there is this:

There once was a proud young
priest
Who lived almost wholly on
yeast.
"For," he said, "it is plain
We must all rise again,
And I want to get started, at
least."

KEEP THE FAITH, and share it too!—JKW

MP

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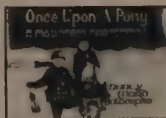
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WE RECOMMEND

FROM THE ANGLICAN FELLOWSHIP OF PRAYER, for use in parishes involved in the search process, "A Prayer for the Selection of a New Rector," at \$10.00 per 100 copies . . . From the same source, a brochure describing the 1994 Institute of Biblical Spirituality, "Behold the Lamb of God," to be held January 10-14, 1994, at Holy Trinity-by-the-Sea in Daytona Beach, Florida. For either or both, contact the AFP at P.O. Box 31, Orlando, Florida. 32802.

THE CURRENT CATALOGUE of Gateway Films/Vision Video, whose particular (though not exclusive) emphasis is the field of church history, offering videos suitable for use in small groups, Sunday School classes, parish libraries, etc. Call 1-800-523-0226 for the catalogue and order form.

NIEBUHR AND HIS AGE by Charles C. Brown, an extensively-researched account of the reknowned theologian and social philosopher. Available in hard-cover from the Anglican Book Store, 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705, or (501) 253-9701.

THE TELEIOS FOUNDATION, a non-profit charitable foundation which concentrates its efforts on projects in Russia. For a brochure outlining projects, including "Adopt-A-Russian-Seminarian," please contact the Foundation at P.O. Box 7213, Shrewsbury, New Jersey 07702, or 1-800-835-3467.

FOR COLLEGE STUDENTS and others who want to explore vocational issues, a conference hosted by Seabury-Western Theological Seminary November 11-13, 1993. Stephanie Denson has full particulars on "Discerning Vocation: Serving God in the Church and the World" at 2122 Sheridan Road, Evanston, Illinois 60201, or (708) 328-9300.

THE CHRISTIAN REVIEW, a 32-page, newspaper-style publication (with maps and numerous photographs) tracing Anglican heritage from A.D. 30 to the present. Compiled with care and diligence by layman John D. Buss, it is a valuable addition to a personal library as well as a study tool for adult education classes. A minimum of ten copies costs \$11.69 (ppd). Orders should be directed to First Bankers Trust Company, Investment Department, 1201 Broadway, Quincy, Il-

linois 62301; credit card orders should call (217) 228-2514.

A SEASONALLY-APPROPRIATE booklet, *Down to Earth: Advent Thoughts in Today's World*, and the delightful *Don't Blame the Organist*, both from Norheim-sund Books and Cards (UK) and available in the United States through Thee Store, 1701 Government Street, Mobile, Alabama 36604.

GOD'S DODGER: THE STORY OF A FRONT-LINE CHAPLAIN by G.W. Stephen Brodsky. An account of the life of Lt. Col. (the Rev.) Russell Oliver Wilkes, the book focuses on the role of the Royal Canadian Regiment's chaplain during World War II. Order information from Elysium Publishing Company, 8598 Moxon Terrace, Sidney, British Columbia V8L 1K6, Canada.

THE ONGOING MINISTRY of St. Vincent's School for Handicapped Children, in Port-au-Prince, Haiti, a facility under the auspices of the Order of St. Margaret that seeks to prepare some 250 children to become self-sufficient and productive. Contributions to the School are gratefully accepted, c/o Agape Flights, Inc., 7990 15th Street East, Sarasota, Florida 34243.

THE QUARTERLY PUBLICATION of the Anglican Communion, *The Compassrose/Anglican World*, which tells the story of the worldwide Anglican Communion in succinct articles and numerous photographs. Subscription inquiries should be made to 157 Waterloo Road, London SE1 8UT, England.

ALL GROUND IS HOLY: A GUIDE TO CHRISTIAN RETREAT by Jeannette L. Angell, for those who are drawn to the idea of the retreat experience and who wish to know what is involved, both on a spiritual and a practical level. Available at \$7.95 from Morehouse Publishing, 1-800-877-0012.

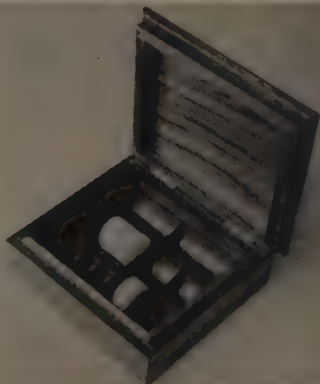
ONE-ACT PLAYS by Doris L. Dargan, suitable for chancel setting, retreat, or classroom. "Invisible Thread" is available through Baker's Plays, 100 Chauncy Street, Boston, Massachusetts 02111; contact Christian Education Department, Church of the Advent (P.O. Box 2901, Spartanburg, South Carolina 29304) for "Overture" and "The Long and the Short of It."



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DEATHS

THE RT. REV. FRANCIS ERIC IRVING BLOY, 88, III Bishop of the Diocese of Los Angeles. He founded Episcopal Theological School at Claremont (Bloy House) for the purpose of training clergy for the diocese.

THE REV. K. LOGAN JACKSON, 43. A founder of Exodus Youth Services and President of the Prayer Book Society in the '70s, Father Jackson most recently served at The Falls Church, Falls Church, Virginia.

THE REV. ALLEN SUTCLIFFE, 93, Rector of St. Anne's Church, Birkenhead (UK) for a period of twenty-eight years.

THE REV. GEORGE HENRY QUARTERMAN, JR., 59, Rector of Trinity Church, St. Charles, Missouri, for seventeen years, and who previously served parishes in Hawaii, Idaho, and Wyoming.

THE REV. EMILY STEVENS HALL, 74, popular retreat leader and spiritual director and a founding member of the Center for Christian Spirituality (West).

HOWARD EVANS GALLEY, JR., 64; from St. Luke's-in-the-Fields, New York City. Mr. Galley was the principal editor of the

Book of Common Prayer (1979) and compiler of **The Prayer Book Office**.

QUINTARD JOYNER, 95, ardent Episcopal layman who supported traditional Church causes as a member of the American Church Union and the Prayer Book Society in its early days; from All Saints' Chapel, University of the South, Sewanee, Tennessee.

DOROTHY JENKS GILSON, 94, widow of the Rt. Rev. Charles P. Gilson, Bishop of Taiwan. After a brief period as missionaries in China, Mrs. Jenks returned with her husband to serve in Asia from 1958 to 1967.

PERCY ROBERT PHILP, 58, dedicated Churchman (Senior

Warden of Good Shepherd Church, Lookout Mountain, Tennessee) and **TAD** supporter for many years; from St. Paul's Church, Chattanooga, Tennessee.

MARIAN McGEARY, longtime **TAD** supporter; from St. John's Church in Lancaster, Pennsylvania.

THOMAS HILTON TEAL, 50, author and publisher of the Teal Curriculum, a tradition-based Episcopal education curriculum for young people; from St. John's Church, Granby, Colorado.

SUSAN VARAH, 76, who served the Church of England's Mothers' Union for a period of thirty-five years, a number of them as President.

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BY WILL AND DEED

A GIFT OF \$55,000 to the Grace Church Foundation, Galveston, Texas, from the estate of Lillian and Lawrence Rehm, who were active in the life of the parish for more than fifty years.

TO CHURCH OF THE HOLY COMFORTER, Sumter, South Carolina, \$90,000 from the estate of Glenn Brown.

TO ST. PAUL'S CATHEDRAL, Buffalo, New York, a bequest of \$5,000 from the estate of Violet Kendall.

FROM THE ESTATE OF John Henry Williams, a gift of nearly \$500,000 to St. Peter's Church, Louisville, Kentucky. Mr. Williams, childless himself, asked that the money be used to construct a parish hall and classrooms "for the kids."

A GIFT OF \$100,000 given anonymously to St. Brice's Church in North Bay, Ontario, to establish the Grace Foundation, whose purpose is to develop theological minds by making resources available for courses, speakers, conferences, etc.

THE SUM OF \$575,000 to the Diocese of Fond du Lac from the late Delbert C. Trakel, communicant of Christ Church, Green

Bay, Wisconsin. Part of the gift is to be used for installation of bells in the Cathedral tower; another portion is for extension of the Guild Hall.

TO ST. ALBAN'S CHURCH, McCook, Nebraska, \$20,000 from the estate of Erma Traut; and \$5,000 from the estate of Grace Johnson. A portion of the combined amount will go to the Endowment Fund.

A GIFT OF \$100,000 from Bernice Dittmer, parishioner of St. Clement's Church in El Paso, Texas, to begin an endowed Chair in Religious Studies at the University of Texas, El Paso, in honor of her son, John.

FROM LONG-TIME PARISHIONER Louis M. Conner, Jr., a bequest of approximately \$130,500 to the Church of the Good Shepherd, Raleigh, North Carolina.

TO ST. THOMAS' CHURCH, Windsor, North Carolina, a gift of \$20,000 from Louise Sandidge in memory of her husband, H. Hobson Sandidge, and a bequest to St. Thomas' Church from her estate to establish the Helen Roberson Mardre Trust for Christian Education.

FROM THE ESTATE of Nita R. Freark, Tulsa, Oklahoma, \$10,000 to **The Anglican Digest**.



HILLSPEAKING

WHEN THE Rev. Howard Lane Foland (1908–1989), Founding Father of the EPISCOPAL BOOK CLUB, THE ANGLICAN DIGEST, and OPERATION PASS ALONG, retired in 1980, he gave his personal library to SPEAK. That collection, plus those of the Rt. Rev. Robert Nelson Spencer, III Bishop of West Missouri, and the Rt. Rev. George T. Masuda, VIII Bishop of North Dakota, formed the nucleus of the Howard Lane Foland Library.

Housed on the third level of the Big Red Barn at Hillspeak in what was once the hayloft, the Foland Library functions as a research library for scholars of the Church.

The Library, which currently has 6,000+ titles catalogued with others yet in cartons to be catalogued, has its own computer—separate from Martha II, the workhorse computer that keeps tabs on the Book Club, TAD and Pass Along. With user-friendly format, scholars can locate any of the thousands of books on the shelves in a variety of ways. The do-it-yourself approach allows researchers ample time and privacy to work at their own pace.

Three guest quarters support the Library. They are modest but comfortable and are available on

a first-reserved, first-available basis, with priority given to scholars. One may call the Resident Manager (501-253-9701) weekdays between 8 a.m. and 5 p.m., Central Time, to obtain a reservation application. There are also accommodations to fit any pocketbook or taste in Eureka Springs, and the SPEAK staff will happily make reservations upon request.

Appropriately enough, the Foland Library's first scholar-in-residence studied classical languages at Kenyon College, the Founding Father's alma mater.

This past summer's resident scholar was Geoffrey Cook of Berkeley, California. Mr. Cook holds an MA from the University of California at Berkeley and is currently teaching creative writing in Berkeley.

While in residence at Hillspeak, Mr. Cook prepared a paper, "From India's Coral Strand: Reginald Heber & the Missionary Project," which he presented at the University of Wisconsin in the fall. He also completed a short study on the Bishop of Calcutta's artistic sketching for the *Indo-British Review*. (Aside from his great missionary hymn, Reginald Heber is probably best known to Episcopalians for his

resonating Trinitarian hymn, "Holy, Holy, Holy.")

Contributions of money and books to the Library are always welcome. The first is needed to add more shelves to the Library and to fit out its Writers' Loft, the fourth level reading and study area.

Books—to complete sets and to round out particular author's writings—especially desired include I.M. Calder's *Activities of the Puritan Faction of the Church of England*; Geddes MacGregor's *Aesthetic Experience in Religion*; A.E. Barnes-Lawrence's *The Churchman and His Church*; John Mason Neale's *Medieval Preachers and Medieval Preaching*; and J.V.P. Thompson's *The Supreme Governor*—to name but a few on the Library's want list.

Books should be sent to: The Foland Library, 100 Skyline Drive, Eureka Springs, Arkansas 72632-9705.



TREES

DO YOU EVER worry that your Christmas tree may catch fire? Here is a formula for completely fireproofing your tree, supplied by Gordon Barnes, garden expert on radio station WTOP, Washington, DC. Each item in the formula is important.

In a two gallon bucket, put in
1 gal. hot water from the tap
1 pt. clear Karo syrup
2 oz. chlorine bleach
2 pinches Epsom salts
½ tsp. Twenty Mule Team Borax

Stir the formula well. Now cut off an inch or two from the bottom of your tree. Place the tree securely in the bucket of liquid out of doors. After five days the tree will be fireproof. Fill your tree-stand with this formula when you bring the tree indoors. Refill the stand with the formula when needed.

—via St. David's Church,
Baltimore, Maryland

GET HOOKED

THE PREACHER for next Sunday will be found hanging on the notice board in the porch.

—from *Christian Crackers*



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THE ENORMITY OF IT ALL

"IT SEEMS, THEN," said Tirian, . . . "that the Stable seen from within and the Stable seen from without are two different places."

"Yes," said the Lord Digory. "Its inside is bigger than its outside."

"Yes," said Queen Lucy. "In our world too, a Stable once had something inside it that was bigger than our whole world."

—C. S. Lewis in *The Last Battle*
(*The Chronicles of Narnia*)

Are you being called?



Episcopalians—
women and men, lay
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TRANSEPT TRIVIA

"Hark, the glad sound!" — The Hymns of Advent

From the list in column A, fill in the blanks left in the popular hymns of Advent whose lines appear in Column B.

A.

1. Baptist's
2. Bridegroom
3. Father's
4. Dayspring
5. come
6. born
7. rejoice
8. nigh
9. Creator

B.

- A. Christ is _____, it seems to say
- B. the _____ cry announces that the lord is nigh
- C. Savior of the nations, _____!
- D. O come, thou _____ from on high
- E. _____ to set thy people free
- F. _____ of the stars at night
- G. _____, believers, and let your lights appear!
- I. the _____ is arising, and soon he will draw nigh
- J. of the _____ love begotten

Answers: A.8; B.1; C.5; D.4; E.6; F.9; G.7; I.2; J.3 (one Christmas hymn thrown in for good measure!).

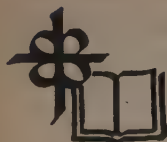
—The Rev. Kenneth L. Fields
St. Thomas' Church, Birmingham, Alabama

"The Bishop!"



B. J. M.

"Bad news, guys—the Bishop wants to hear 'Bolero.'"



FOR ADVENT CHRISTMAS and EPIPHANY

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GOD'S LAUGHTER: AND OTHER HERESIES, Chuck Meyer. A book of joy, sadness, tears and laughter, and of sometimes irreverent commentaries, *and* Christmas stories such

as "A Donkey Named Glory," and "Harold the Innkeeper," to be read to children.

Item SA2 (softcover, 238 pp) \$9.99, postpaid

THE ROCK THAT IS HIGHER: STORY AS TRUTH, Madeleine L'Engle. Journey into the world of story – through the author's experience, classic literature, and narratives in Scripture – and discover story as home-coming, family affair, affirmation of God's love, the search for truth, community, joy, good news, a creative act, a redemptive act, and resurrection.

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Order from, and make remittances payable (in U.S. funds) to:

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THE STORY BEHIND THE HYMN "Hark, The Herald Angels Sing"

CHARLES WESLEY IS without doubt one of the two most productive hymn writers of all time, the other being Isaac Watts. Strangely enough, Wesley was able to get one hymn poem into one edition of Church of England's Book of Common Prayer, and that one by error! An eighteenth century printer didn't know that the established Church of England frowned upon Wesley's hymns. He had need of material to fill an empty space in the Book of Common Prayer and took it upon himself to insert a Christmas poem called "Hark, How All the Welkin Rings!" by an Anglican clergyman named Charles Wesley. When the error was discovered, attempts were made to have it removed, but it proved so popular that it was allowed to remain. This is not the end of the story. "Hark! the Herald Angels Sing" still might not have reached its tremendous Christmas popularity if it hadn't been for other twists of fate. Wesley had called his poem "Hymn for Christmas Day" and it

was sung with mild enthusiasm for over a hundred years. It might have slipped gradually into the mist of oblivion if it had not been for a tenor, William Haymen Cummings, who when vocalizing on a bit of Felix Mendelssohn's "The Festgesang," noticed how the arrangement was perfect for Wesley's "Hymn for Christmas Day." Retitled "Hark! the Herald Angels Sing" and strengthened by the powerful music of Mendelssohn, Wesley's hymn became one of the greatest Nativity songs ever composed. Written in 1738, one of the first of Wesley's hymns became one of his greatest.



A VIEW FROM ABROAD

I WOULD STILL put my weight on Soteriology. Yes, it is often said that theologies weighted to the Incarnation are distinctly "Anglican," and this is true to the extent that schools of thought within the Communion have emphasized the Incarnation partly in reaction to "evangelical" "Blood"—theologies.

But, I would still put my weight on soteriology. That is, the side that stresses we need *saving* and here is what we have heard God has done. We do not need to pin down the *how* of the saving more than Scripture does, nor do we need to raise up a particular metaphor as expressing the whole truth. But we do need to look with actually bleeding eyes at the darkness that surrounds us and look up to heaven for hope of hearing.

One of the reasons why Moltmann is a universal theologian is that his work remains in touch with the soteriological question. He is thinking about the Trinity, as well as the final reconciliation of all things. But he is also in touch with the tragedies of life, the stunning hope opened up by Christ's resurrection, and the

present implications of the Reformation insight that God forgives sinners for Christ's sake by grace through faith.

When you look at possible solutions for your life's problems, and for that matter, for your parish's problems, or your Diocese's problems, or the country's problems, do consider bold changes to systems, more careful planning processes, altering the circumstances in many possible ways. But do not forget the soteriological problem. Sin is universal and is also particular (it affects and infects you and me), and without a Savior we are all glued up in it. Like the unfortunate hero of *The Fly* (original version) at the last scene, we can find our way out of the web if we just stay with the heart of oak insight that God came into the world to save sinners, and you and me in particular.



Paul Zahl

The Rev. Paul F.M. Zahl
is The Digest's
European Correspondent.



The Archbishop's Voice

LET ME SHARE one dream with you. I have a dream of a renewed Anglicanism, a renewed Anglican Communion reaching out in service, living in glad obedience to the Lord of the Church, contemptuous of survival but expectant that the Christ who calls us to go into all the world is the one who will keep us until His kingdom comes. I'm a devotee of the Scottish poet Edwin Muir, and in one of his poems he talks about a new church being built in New England but he doesn't know what denomination it is. It could be Orthodox or Roman or Anglican or Protestant, but as he sees this new building going up his soul is stirred by it and his poem ends in this way:

*Yet fortune to the new church
and may its door never be shut
or yawn in empty state to daunt
the poor in spirit, the always poor.
Catholic, Orthodox, Protestant,
may it wait here for its true state.
All still to do:
roof, window, wall are bare.
I look and do not doubt
that He is there.*

I suggest it could be applied with a great deal of profit to your church, to my church, and to our Communion.

May we strive for a renewal of our structures and life so that we look out into the world with all its opportunities and carry on rejoicingly with the call to go into the world and preach by life and by lip and behaviour the Gospel of Jesus Christ our Lord. Amen.



+ George L. Carey

**The Most Rev. and
Rt. Hon. George L. Carey**
Archbishop of Canterbury
in an address on Mission &
Evangelism, Cape Town

A CHRISTMAS PRAYER

O Christ, grant us thankful hearts today for Thee, our choisest gift, our dearest guest. Let not our souls be busy inns that have no room for Thee and Thine, but quiet homes of prayer and praise where Thou mayest find fit company, where the needful cares of life are wisely ordered and put away, and wide sweet spaces kept for Thee, where holy thoughts pass up and down, and fervent longings watch and wait Thy coming. So when Thou comest again, O Holy One, mayst Thou find all things ready, and Thy family waiting for no new master, but for one long loved and known. Even so come, Lord Jesus. Amen.

WELCOME TO HILLSPEAK



Visitors are welcome at Hillspeak on weekdays between the hours of 8 a.m. and 5 p.m., and are encouraged to take the self-guided **HILLSPEAK TOUR**. For information on guest accommodations write or call the Resident Manager (see page 2).

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